Mr Kakoulides Matthew Vol 2

Matthew 5-7

Parallel Passage with some differances :

(Luke 6:20-49) And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets. But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his teacher: but every one when he is perfected shall be as his teacher. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great. (ASV)

Matthew 5:1

And seeing the multitudes (crowds, large group of people) , He ascended (went up, stepped up) on a mountain, and He being seated (having sat down) His disciples (followers, learners, proselytes) went (came) towards (to) Him.

(Rabbis taught sitting down and Jesus was no exception Mt 13:1-2 On that day went Jesus out of the house, and sat by the sea side.And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. (Matthew 24:3-4) And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. Mr 4:1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the

***multitude were by the sea on the land.(ASV))(As Moses gave the Law to the Israelites from a mountian , Jesus gives the of the kingdom to his disciples (Exodus 24:4) And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. (ASV))* (Hill in Korazim Plateau, Northern Israel is traditional area of the sermon of the mount took place)

Matthew 5:2

And (Then) opening his mouth *he* taught them saying:

Matthew 5:3

"Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* **beggars for the spirit (the poor in spirit, needy in spirit, lowly in spirit) , For theirs is the kingdom of heaven.**

***Kingdom of God and Kingdom of Heaven is one and the same,* notice Jesus using the words interchangably in the following verses**

(Matthew 19:23-24) And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. (ASV)

Luke 6:20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God.

Matthew 5:4

Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* **lamenting (weeping, mourning, crying) , For they shall be consoled (comforted) .**

Luke 6:21 .....Blessed are you who weep now, For you shall laugh.

Matthew 5:5

Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* **the**

meek (mild, patient, humble, those who have power under control) , For they shall inherit (shall be tenanting, shall be enjoyinng allotment of) the earth (Land) .

The Land Promise for the meek which are the believers in Christ (Psalms 37:11) But the meek shall inherit the land, And shall delight themselves in the abundance of peace. (ASV)(Romans 4:13) For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. (ASV)

Matthew 5:6

Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* **those who** *are* **hungry (suffer want ,needy, to seek with eagerly desire) and thirsty (thirst after) for righteousness (right standing before God, justice) , For they shall be satisfied (filled) .**

Luke 6:21 Blessed are ye that hunger now: for ye shall be filled.....

Matthew 5:7

Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) those who **which have compassion (the merciful, kind, merciful ones) , For they shall obtain compassion (mercy, kindness) .**

Matthew 5:8

Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* **the clean (pure, purified, clean-ones,)** *in* **heart (thoughts, feelings, appetites, passions, desires, purposes, endeavours, will and character) , For they shall behold (see, look at) God.**

(Psalms 24:4-5) He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully. He shall receive a blessing from Jehovah, And righteousness from the God of his salvation. (ASV)

Matthew 5:9

Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* **the peacemakers (those loving peace, those who are peaceable, those who cultivates peace and unity) , For they shall be called (surname, named, distinguished as, identify members as) sons (kinship, children) of God.**

Matthew 5:10

Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* **those who having been persecuted (chased, pursued in a hostile manner, harass , followed after , pressed foward, put into flight, being forced to flee) for righteousness' (right-standing before God) sake, For theirs is the kingdom of heaven (kingdom of God) .**

Matthew 5:11

"Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* **you when they revile (slander, insult ,taunt, reproach, defame, upbraide,) and you** *are* **persecute (force to flee, drive away followed after with hostile manner) , and say all kinds of evil against you falsely for My sake (my name sake) .**

Matthew 5:12

"Rejoice (be glad) and be exceedingly glad (rejoice exceedingly) for abundant (vast, much, many, extreme, large, great, great in number, more numerous, lengthy) *is* **your reward (hire, wages) in heaven (Abode of God) , for so they persecuted (chased, pursued in a hostile manner, harass , followed after , pressed foward, put into flight, being forced to flee) the prophets (inspired by God speaker, one who is moved by the Spirit of God being his Spokesman, an interpreter of oracles or other hidden things, foreteller, before-averers) who were before you.**

Matthew 5:13

"You are the sea salt (salt) of the land (earth, world, ground, soil) ; but if the sea salt (salt) loses its taste (flavor, savour) , how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by people (men, humans) .

Sea salt was of such importance in the time of the first century that Roman Soliders would recieve part of thier wages in sea salt.

Matthew 5:14

"You are the light of the world (earth, world system, elect of believers , nonelect ,unblievers, universe). A city that is set on a hill (mountain, above the plain) cannot be kept in secret (hidden, properly covered) .

Matthew 5:15

"Nor do they light (burn) a lamp and put it under a basket (peck measure , measure) , but on a lampstand, and it gives light to all who are in the house (home) .

Photos of oil lamps, showing how the lamp evolved into a more efficient light-giving instrument from about 2000 B.C. to New Testament times and beyond.

See Chapter 7 verse 24 for houses

Matthew 5:16

"Let your light so shine before humans (men), that they may see your good (ideal, fine , fertile) deeds (acts, works, toil, labour) and glorify your Father *who is* **in heaven (the heavens).**

Matthew 5:17

"Do not think that I came to destroy (loosen down, demolish, dissolve, overthrow, throw down) the Law or the Prophets. I did not come to destroy (loosen down, demolish, dissolve, overthrow, throw down) but to finish (fulfill , verify, furnish, satisfy, complete, perfect, expire, fill, level up, make replete) .

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.(ASV)

(Romans 3:21-23) But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; (ASV)

Matthew 5:18

"For assuredly, I say to you, till heaven and earth pass away, one jot (yod) or one tittle (iota) will by no means pass from the law till all is finished (fulfilled, performed, ordained, divided) .

Jot is the hebrew yod the tenth and smallest letter of the Hebrew alphabet.

Tittle a jot; an iota the ninth letter and the smallest letter of the Greek alphabet

Matthew 5:19

"Whoever therefore breaks (Looses , annul, makes invalid, makes void, reverses) one of the least of these commandments, and teaches humans (men) so, shall be called least (most inferior, small, least, short, very little) in the kingdom of heaven; but whoever does and teaches *them*, **he shall be called great (mighty, large, exceedingly, big) in the kingdom of heaven (kingdom of God) .**

Matthew 5:20

"For I say to you, that unless your righteousness surpasses (exceeds, excel, greater ,superior) *than that of* **the righteousness of the scribes (writers) and Pharisees (Separate ones) , you will by no means enter the kingdom of heaven (kingdom of God).**

Pharisees : name means"to separate" Hebrew persahin, from parash they was in charge of the synagogues, there was about 6,000 of them in the time of Jesus. The Jewish rabbis came from this group. They believed in the whole of the Old Testament but they hold on to the traditions of the Elders who where before them, sometimes higher than the scriptures themselves.

In the following verses we see Christ righteousness surpasses that of the Pharisees by a Pharisee named Paul

Philippians 3:4-9 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

Matthew 5:21

"You have heard that it was said to those of old (*the* ancients), 'You shall not murder, and whoever murders will be in danger of (by) the judgment.'

(Exodus 20:13) Thou shalt not kill. (ASV)

(Deuteronomy 5:17) Thou shalt not kill. (ASV)

(Numbers 35:12) And the cities shall be unto you for refuge from the avenger, that the manslayer die not, until he stand before the congregation for judgment. (ASV)

(Genesis 9:5-6) And surely your blood, the blood of your lives, will I require; At the hand of every beast will I require it. And at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man. (ASV)

Matthew 5:22

"But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca (No Good, vain fellow, worthless, empty one, airhead, good for nothing) !' shall be in danger of the council. But whoever says, 'You fool (stupid, foolish, sluggish, blockhead, moron, idiot, imbecile, simpleton) !' shall be in danger of hell fire.

Matthew 5:23

"Therefore if you bring your gift to the altar, and there remember that your brother has something against you,

Matthew 5:24

"leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Matthew 5:25

"Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.

Matthew 5:26

"Assuredly, I say to you, you will by no means get out of there till you have paid the last penny (farthing) .

Matthew 5:27

"You have heard that it was said to ancients (those of old, oringinals) , 'You shall not be *a* adulter.'

Exodus 20:14 "You shall not commit adultery.

Deuteronomy 5:18 'You shall not commit adultery.

Matthew 5:28

"But I say to you that whoever looks at a woman to lust for her *is* already is a adulter (has commited adultery) with her in his heart.

Augustine of Hippo 354-430 AD in OUR LORD'S SERMON ON THE MOUNT states {"The lesser righteousness, therefore, is not to commit adultery by carnal connection; but the greater righteousness of the kingdom of God is not to commit adultery in the heart. Now, the man who does not commit adultery in the heart, much more easily guards against committing adultery in actual fact."}

The Shepherd Hermas 1st or 2nd Century {"'"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. "}

Matthew 5:29-30

"If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell." And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your

members perish, than for your whole body to be cast into hell.

"Pluck off your eye or right hand" is Hyperbole which is a exaggerated statement to prove a point but not to be taken literally. A other example of a Hyerbole is told by Jesus in Chapter 7:1-5 where he speaks one having a plank in ones eye and trying to take the saw dust of a other person's eye

Matthew 5:31

"Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

Matthew 5:32

"But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Matthew 5:33

"Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.'

Leviticus 19:12 And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.

Matthew 5:34-37

"But I say to you, do not swear at all: neither by heaven, for it is God's throne; "nor by the earth, for it is His footstool; nor by Jerusalem, for it is *the* **city of the great King. "Nor shall you swear by your head, because you cannot make one hair white or black. "But what you must say (let your saying) (word)** *be* **'Yes' 'Yes,' and your 'No,' 'No.' For** *whatever is* **more than these is out of** *the* **evil (wicked)** *one***.**

(Matthew 23:16-20) Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. (ASV)

James 5:12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

TEXT: "what you say must be 'Yes,' 'Yes' [or] 'No,' 'No'"
EVIDENCE: S D K L W Delta Theta Pi f1 f13 28 33 565 892 1010 1241 Byz Lect lat vg cop

RANK: B

NOTES: "what you say shall be 'Yes,' 'Yes' [or] 'No,' 'No'"
EVIDENCE: B 700 1546 syr

Matthew 5:38

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

(Exodus 21:24) eye for eye, tooth for tooth, hand for hand, foot for foot (Leviticus 24:20) breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him. (Deuteronomy 19:21) And thine eyes shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

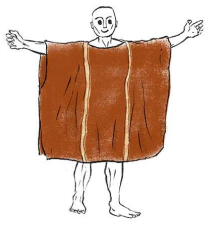
Matthew 5:39

"But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

Matthew 5:40

"If anyone wants to sue you and take away your inner garment (tunic) , let him have your outer garment (cloak) also.

Tunic was the inner garment but at times it was wear also as a outer garment. The Cloak was outer garment in the first century. In other words , give them more than what they want from you. Don't hold what is yours if a other person desires it, understanding that our possions is not in this life but in the one which is to come.



Matthew 5:41

"And whoever compels you to go one mile, go with him two.

Under Roman law , if a solider would tell you to grab a burden aka object to a certain area you was obliged to walk up to a mile with the object. Example of this can be seen when the roman soliders forced Simon to carry Jesus's cross.

Matthew 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross.

Mark 15:21 And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.

(Luke 23:26) And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus. (ASV)

Matthew 5:42

"Give to him who asks you, and from him who wants to borrow from you do not turn away.

Matthew 5:43

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

Leviticus 19:18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

Richard Baxter 1615-1691 AD in Title I. Cases of Conscience about Loving our Neighbour {"

Question I. In what sense is it that I must love my neighbour as myself? Whether in the kind, of love, or in the degree, or only in the reality.

Answer. The true meaning of the text is, you must love him according to his true worth, without the diversion and hinderance of selfishness and partiality. As you must love yourself according to that degree of goodness which is in you, and no more; so must you as impartially love your neighbour according to that degree of goodness which is in him so that it truly extendeth to the reality, the kind and the degree of love, supposing it in both proportioned to the goodness of the object. But before this can be understood, the true nature of love must be well understood.

Quest. II. What is the true nature of love, both as to myself and neighbor?

Answer. Love is nothing but the prime motion of the will to its proper object; which is called complacence: the object of it is simple goodness, or good as such it ariseth from suitableness between the object and the will, as, appetite doth from the suitableness of the desired fancy and food. This good, as it is variously modified, or any way differeth, doth accordingly cause or require a difference in our love therefore that love which in its prime net and nature is but one, is diversely denominated, as its objects are diversified. To an object as simply good, in itself, it followeth the understanding's estimation, and is called, as I said, mere complacence or attachment: to an object as not yet attained, but absent, or distant, and attainable, it is called desire or desiring love: and as expected, hope, or hoping love (which is a conjunction of desire and expectation): to an object nearest and attained, it is called fruition, or delight, or delighting love: to an object which by means must be attained, it is called seeking love, as it exciteth to the use of those means: and to an object missed it is, by accident, mourning love. But still love itself in its essential act is one and the same. As it respecteth an object which wanteth something to make it perfect, and desireth the supply of that want, it is called love of benevolence; denominated from this occasion, as it desireth to do good to him that is loved. And it is a love of the same nature which we exercise towards God, who needeth nothing, as we rejoice in that perfection and happiness which he hath; though it he not to be called properly by the same name. Goodness being the true object of love, is the true measure of it; and therefore God, as infinitely and primitively good, is the prime and only simple object of our absolute, total love. And therefore those who understand no goodness in any being, but as profitable to them, or to some other creature, do know no God, nor love God as God, nor have any love but selfish and idolatrous. By this you may perceive the nature of love....."}

Matthew 5:44

"But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and

pray for those who spitefully use you and persecute you,

Matthew 5:45

"that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

Matthew 5:46

"For if you love those who love you, what reward have you? Do not even the tax collectors (publicans, farmer of taxes) do the same?

Matthew 5:47

"And if you greet your brethren only, what do you do more than others? Do not even the tax collectors (publicans, farmer of taxes) do so?

Matthew 5:48

"Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 6:1

"Take heed that you do not do your deeds *of* charity (works full of love and generosity) before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

Matthew 6:2

"Therefore, when you do a deed *of* charity (work full of love and generosity) , do not sound a trumpet before you as the hypocrites (Actor , one who wears a mask) do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

The Ruins of a synagogue

Matthew 6:3

"But when you do a deed *of* charity , do not let your left hand know what your right hand is doing,

Matthew 6:4

"that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

Matthew 6:5

"And when you pray, you shall not be like the hypocrites (Actor , one who wears a mask) . For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

Matthew 6:6

"But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

Matthew 6:7

"And when you pray, do not use vain repetitions as the Gentiles (heathen, non-Jews, those of the nations) do. For they think that they will be heard for their many words.

This is not telling us not to repeat our prayers before God , for we see others who repeated thier prayers in the Bible.

Paul

2Corinthians 12:8 Concerning this thing I pleaded with the Lord three times that it might depart from me.

Jesus

Matthews 26:44 So He left them, went away again, and prayed the third time, saying the same word

But what is forbiding is asking for vain things that would not profit us.

James 4:3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

Matthew 6:8

"Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

Matthew 6:9-13

"In this manner, therefore, pray:

Our Father in heaven, sanctify (Hallowed, venerable, separated from profane things) be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us this day our daily bread. And forgive us our sins (debts, offences) , As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

TEXT: "but rescue us from the evil one."

EVIDENCE: S B D 0170 f1 many lat vg most cop(north)

RANK: A

NOTES: "but rescue us from the evil one, because yours is the kingdom and the power and the glory forever. Amen."

EVIDENCE: K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect some lat syr(p,h,pal)

OTHER: "but rescue us from the evil one, because yours is the power forever and ever."

EVIDENCE: one lat

OTHER: "but rescue us from the evil one, because yours is the kingdom and the glory forever. Amen."

EVIDENCE: syr(c)

OTHER: "but rescue us from the evil one, because yours is the power and the glory forever. Amen."
EVIDENCE: cop(south)

John Calvin 1509-1564 AD in COMMENTARY ON MATTHEW, MARK, LUKE VOLUME 1 states {"Here Christ only explains the reason why that condition was added, Forgive us, as we forgive. The reason is, that God will not be ready to hear us, unless

we also show ourselves ready to grant forgiveness to those who have offended us. If we are not harder than iron, this exhortation ought to soften us, and render us disposed to forgive offenses. Unless God pardon us every day many sins, we know that we are ruined in innumerable ways: and on no other condition does he admit us to pardon, but that we pardon our brethren whatever offenses they have committed against us. Those who refuse to forget the injuries which have been done to them, devote themselves willingly and deliberately to destruction, and knowingly prevent God from forgiving them. "}

Martin Luther 1483-1546 AD Shorter Catechism ("We pray in this request that our Heavenly Father will neither pay attention to our sins nor refuse requests such as these because of our sins and because we are neither worthy nor deserve the things for which we pray. Yet He wants to give them all to us by His grace, because many times each day we sin and truly deserve only punishment. Because God does this, we will, of course, want to forgive from our hearts and willingly do good to those who sin against us.")'

Latimer, Hugh 1485-1555 AD in The Seventh Sermon upon the Lord's Prayer states In the petition afore, where we say, "Forgive us our trespasses," there we fetch remedies for sins past. For we must needs have forgiveness; we cannot remedy the matter of ourselves; our sins must be remedied by pardon, by remission: other righteousness we have not, but forgiving of our unrighteousness; our goodness stands in forgiving of our illness. All mankind must cry pardon, and acknowledge themselves to be sinners; except our Saviour, who was clean without spot of sin. Therefore when we feel our sins, we must with a penitent heart resort hither, and say: "Our Father, which art in heaven, forgive us our trespasses, as we forgive them that trespass against us." Mark well this addition, "as we forgive them that trespass"; for our Saviour puts the same unto it, not to that end that we should merit any thing by it, but rather to prove our faith, whether we be of the faithful flock of God or no. For the right faith abides not in that man that is disposed purposely to sin, to hate his even Christian, or to do other manner of sins. For whosoever purposely sins, contra conscientiam, "against his conscience," he has lost the Holy Ghost, the remission of sins, and finally Christ himself. But when we are fallen so, we must fetch them again at God's hand by this prayer, which is a storehouse: here we shall find remission of our sins. And though we be risen never so well, yet when we fall again, when we sin again, what remedy then? What avails it me to be risen once, and fall by and by into the self-same sin again, which is a renovation of the other sins? For whosoever has done wickedly an act against God, and afterwards is sorry for it, cries God mercy, and so comes to forgiveness of the same sin; but by and by, willingly, and wittingly, does the self-same sin again; — he renovate by so doing all those sins which beforetimes were forgiven him. Which thing appear by the lord, that took reckoning of his servants, where he found one which owed him a great sum of money: the lord pitied him, and remitted him all the debts. Now that same man afterward shewed himself unthankful and wicked: therefore the lord called him, and cast him into prison, there to lie till he had paid the uttermost farthing, notwithstanding that he had forgiven him afore, &c. So we see the guiltiness of the former sins turn again, when we do the same sins again. "}

Matthew 6:14-15

"For if you forgive men their trespasses, your heavenly Father will also forgive you. "But if you do not forgive men their trespasses, neither will your Father forgive your sins (trespasses, debts, offences) .

Matthew 6:16

"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.

Matthew 6:17

"But you, when you fast, anoint your head and wash your face,

Matthew 6:18

"so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

Matthew 6:19

"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

Matthew 6:20

"but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Matthew 6:21

"For where your treasure is, there your heart will be also.

Matthew 6:22

"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

Matthew 6:23

"But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

Ralph Venning 1669 AD in SIN, The Plague of Plagues also known as The Sinfulness of Sin {"Sin has darkened man's understanding. Poor man is wise to do evil, but to do good he has no knowledge (Jeremiah 4.22). There is none that understandeth, viz, as and what he ought (Romans 3.11). All the workers of iniquity have no knowledge (Psalm 14.4). Poor man is covered with Egyptian thick darkness; he is said to be not only dark, but darkness in the abstract (Ephesians 5.8), and, sadly, he is in love with darkness (John 3.19), and his light is darkness (Matthew 6.23)."}

Matthew 6:24

"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon (riches, money, treasures,

wealth, greed) .

Augustine of Hippo 354-430 AD in OUR LORD'S SERMON ON THE MOUNT states {"Riches are said to be called mammon among the Hebrews. The Punic name also corresponds: for gain is called mammon in Punic. But he who serves mammon certainly serves him who, as being set over those earthly things in virtue of his perversity, is called by our Lord the prince of this world. "}

Matthew 6:25

"Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

Thomas Manton 1620-1677 AD in Now our Lord Jesus Christ himself, and God, even our Father,{"God will provide for us, and give such an allowance of temporal mercies as are convenient: Mat. vi. 25, 'Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on;' and ver. 32, 'For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.'The belief of adoption and particular providence kills all distrustful fears and cares at the very root. "}

Matthew 6:26

"Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

Matthew 6:27

"Which of you by worrying can add one cubit to his height (stature, size) ?

Cubit is 18 inches

Matthew 6:28

"So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

Matthew 6:29

"and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

Matthew 6:30

"Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little trust (faith) ?

Matthew 6:31

"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

Matthew 6:32

"For after all these things the nations (Gentiles, Non-Jews) seek. For your heavenly Father knows that you need all these things.

Matthew 6:33

"But seek first the kingdom of God and his righteousness, and all these things shall be added to you.

TEXT: "But keep seeking first the kingdom of God and his righteousness"
EVIDENCE: K L W Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr

RANK: C
NOTES: "But keep seeking first the kingdom and his righteousness"
EVIDENCE: S B ("the righteousness and his kingdom") one lat cop

Matthew 6:34

"Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

Matthew 7:1-5

"Judge not, that you be not judged. "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. "And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? "Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? "Hypocrite (Actor , one who wears a mask)! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

Luke 6:37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

Clearly by verse 6 and 16-17 of chapter 7 all judgement is not forbiden, but before judging others one must judge one's self. Sin always looks worse when someone else is doing it. We may judge ones actions as evil but not thier motives for only God sees the heart of man.

(1 Corinthians 4:3-5) But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not

mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. (ASV)

Matthew 7:6

"Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Matthew 7:7

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Matthew 7:8

"For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Matthew 7:9

"Or what man is there among you who, if his son asks for bread, will give him a stone?

Matthew 7:10

"Or if he asks for a fish, will he give him a snake (serpent) ?

Matthew 7:11

"If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

John Tillotson, 1630-1694 AD in The Efficacy of Prayer for Obtaining the Holy Spirit {"First, I shall shew what is comprehended in this gift of the Holy Spirit, and how great a blessing and benefit it is. St. Matthew expresseth this somewhat differently: (chap. vii. 11.)"How much more shall your Father which is in heaven give good things to them that ask him?" Which, compared with the expression here in St. Luke 11:13 , does shows us, that the Spirit of God is the chief of blessings, or rather the sum of all good things. The promise here in the text is not expressed so gene rally as it is in St. Matthew; but our evangelist instance in the greatest gift that God can bestow upon his children; the gift of his Holy Spirit, which is indeed the chief of all other, the sum and comprehension of all spiritual blessings; for it contains in it the presence and residence, the continual influence and assistance, of God's Holy Spirit upon the minds of men, together with all the blessed fruits and effects of it, in the sanctifying and renewing of our hearts in all those particular graces and virtues, which are in Scripture called "the fruits of the Spirit; in righteousness, and peace, and joy in the Holy Ghost," in "sealing us up to

the day of redemption," and in being a pledge of our future inheritance, and of a blessed resurrection to eternal life. All these are mentioned in Scripture, as the fruits and effects of God's Holy Spirit, and therefore it will come within the compass of this promise concerning the gift of God's Spirit; "How much more shall your heavenly Father," &c"}

Matthew 7:12

"Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Matthew 7:13

"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.

Matthew 7:14

"Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

Matthew 7:15

"Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

Matthew 7:16

"You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

Matthew 7:17

"Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

Matthew 7:18

"A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

Ralph Venning 1669 AD in SIN, The Plague of Plagues also known as The Sinfulness of Sin {"Everything works according to its nature; as the root is, so is the fruit; and thus every tree is known, whether it is a good tree or a bad (Matthew 7.17-I8). God is good, and does good (Psalm 119.68). Sin is evil and does evil, indeed, it does nothing else. So sin and its works are contrary

to God and his works."}

Matthew 7:19

"Every tree that does not bear good fruit is cut down and thrown into the fire.

Matthew 7:20

"Therefore by their fruits you will know them.

Matthew 7:21

"Not everyone who says to Me, 'Lord (Master, Owner, God, Sir, Mr), Lord (Master, Owner, God, Sir, Mr) ,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

Matthew 7:22

"Many will say to Me in that day, 'Lord (Master, Owner, God, Sir, Mr) , Lord (Master, Owner, God, Sir, Mr), have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

Matthew 7:23

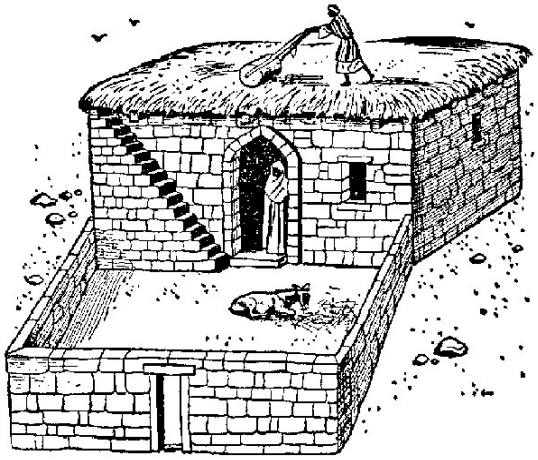
"And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Matthew 7:24-27

"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: "and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: "and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

Similes are a figure of speech that expresses a resemblance between things of different kinds (usually formed with `like' or`as' is what we see in verses 24-27

Drawings of Houses of the first century



Matthew 7:28

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching,

Matthew 7:29

for He taught them as one having authority, and not as the scribes.